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Patristic

and

Mediæval Literature.

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PATRISTIC

AND

MEDIÆVAL LITERATURE.

"I may mention, for the convenience of students, C. J. STEWART's singularly useful 'Catalogue of the Fathers of the Church and Ecclesiastical Writers to the Fifteenth Century.' In this List there is nothing superfluous inserted; the only works mentioned, besides the Fathers, are those which bear on their literary history, authenticity, and similar subjects. All that part which does not comprise 'Collections, Catenæ, &c.,' is arranged century by century, so that the student can at once see to what age a writer belonged, and *who* were his contemporaries. Amongst the editions in Mr. Stewart's List are always the *best*, and in general the number is sufficiently great to furnish all the bibliographical information that a student needs. It has thus its value as a *work* to be preserved as one of those pamphlets which form so precious a portion of the library of a critic. I can hardly overrate the convenience which Mr. Stewart's Catalogue has been to me in my critical studies, in furnishing me with just the information that I required relative to writers, editors, and collections." *Dr. Tregelles' edition of the late Mr. Horne's Introduction to the Criticism of the New Testament.*

The above kind and voluntary note applied to the Publisher's former Patristic Catalogue, from which the present differs somewhat in the arrangement. In this the Collections, &c. are all included with the individual authors in one alphabet; but a Table will be found prefixed, giving the writers in their strict chronological procession according to Cave (*Historia Literaria*); and to aid the reader in finding the Collections, which are frequently cited without the names of the editors, the "Catch-titles" are given in another List, also prefixed.

It was the Publisher's wish, in re-issuing the Catalogue of this portion of his stock, to have enlarged it by incorporating all the separate writers contained in the various Collections, with references to the position of each in such Collections, so that it might be a *Handy* Index to the fragments so dispersed; but after much time spent unsatisfactorily in an endeavour to give such an analysis thoroughly, and the discovery of omissions and errors in the works of previous and more competent labourers in a similar field, with the little time at his disposal from the cares and details of his business, he has been compelled to forego his purpose, and to publish this Catalogue as it now appears.

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CATALOGUE

OF

WORKS

IN

Patristic and Mediæval Literature.

ON SALE

BY

C. J. STEWART,
11 KING WILLIAM STREET, WEST STRAND,
LONDON, W.C.

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EXTRACTS ON THE VALUE OF THE FATHERS.

"Item. Whether there be a library within this Church, and in the same St. Augustine's works, Basil, Gregory Nazianzen, Hierome, Ambrose, Chrysostome, Cyprian, Theophylact, and other good authors and works?" *Archbishop Cranmer's Articles of Visitation*, 1550.

"That young students in divinity be directed to study such books, as be most agreeable in doctrine and discipline to the Church of England, and incited to bestow their times in the Fathers and Councils, Schoolmen, histories and controversies, and *not to insist so long upon compendiums and abbreviatures*, making them the grounds of their study in divinity." *James I., Order to the Universities in* 1616; *Wilkins' Concilia*, vol. iv. p. 459.

"What a heaven lives the scholar in, that at once, in one close room, can daily converse with all the glorious Martyrs and Fathers—that can single out at pleasure either sententious Tertullian, or grave Cyprian, or resolute Jerome, or flowing Chrysostom, or divine Ambrose, or devout Bernard, or, who alone is all these, heavenly Augustine; and talk with them, and hear their wise and holy counsels, verdicts, and resolutions!" *Bp. Joseph Hall.*

"When you have gone so far, set yourself to read the Ancients, and take them in the order in which they lived; observe most the historical part—what doctrines and practices *de facto* did then obtain. Some must be read wholly, and some but in part. Councils and Church history here have a chief place. With them read the best commentators on the Scriptures, old and new . . . . . When you come to form up your belief of certainties in religion, take nothing as sure and necessary which the ancient Churches did not receive. Many other things may be taken for truths; and in perspicuity and method the late times did much excel them: but Christian religion is still the same thing, and therefore we must have no other religion in the great and necessary parts than they had." *Richard Baxter on the Study of Theology.*

"I have an unfashionable partiality for the opinions of antiquity. I think there is ground in the prophecies for the notion of the holy Fathers that Palestine is the stage on which Antichrist, in the height of his impiety, will perish. I am much inclined, too, to assent to another opinion of the Fathers—that a small band of the Jews will join Antichrist, and be active instruments of his persecutions." *Bp. Horsley on Isaiah XVIII.*

"They, who so think [that the authority of the Fathers will interfere with the paramount authority of Holy Scripture, that it involves ascribing undue authority to men fallible like ourselves, and that the appeal to the Fathers entails a disparagement of our own Church, and innovations upon her discipline or doctrine] are of course right to be jealous for these things, if only they be careful that they are jealous for the authority of Holy Scripture and of our Church, not for their own constructions of either;—every Churchman should be careful that he place not

any private authority, whether ancient or modern, Father or recent teacher, domestic authority or foreign, Churchman or Sectarian, above that of his Church, or put any human authority on a par with Holy Scripture. Our Church, however, once, solemnly met, did ascribe considerable authority to the Fathers; and it will be plain, both from the circumstances and from the tenor of the words which she used, that she therein neither derogated from her own legitimate authority, nor from the supreme authority of Holy Scripture. It is plain from the circumstances, because it was the act of the Convocation of A.D. 1571, the same Convocation which enforced subscription to our Articles—an act certainly evidencing their sense of the power of a particular Church, and one involving the claim of considerable authority, and those Articles decidedly recognising Holy Scripture as the sole ultimate source of authority. In this very Convocation, in which she exerted her own authority, she secured also the legitimate authority of the Fathers. She then enacted,—

"'THE CLERGY SHALL BE CAREFUL NEVER TO TEACH ANYTHING FROM THE PULPIT, TO BE RELIGIOUSLY HELD AND BELIEVED BY THE PEOPLE, BUT WHAT IS AGREEABLE TO THE DOCTRINE OF THE OLD OR NEW TESTAMENT, AND COLLECTED OUT OF THAT SAME DOCTRINE BY THE CATHOLIC FATHERS AND ANCIENT BISHOPS.'

"Thus at the same time that she was, by enforcing subscription to the Articles, fencing herself round, as a particular Church, she formally maintained her connexion with the Church Catholic, and made provision that her ministers should not narrow her teaching, but retain it as co-extensive with that of the Universal Church.

"The very language of this Canon itself shows that the rightful authority of the Fathers interferes neither with that of Holy Scripture nor with her own.

"First, then, there is no semblance of 'contrasting Scripture and the Fathers as co-ordinate authority.' Scripture is reverenced as paramount; the 'doctrine of the Old or New Testament' is the source; the 'Catholic Fathers and Ancient Bishops' have but the office of 'collecting out of that same doctrine.' The Old and New Testaments are the fountain, the Catholic Fathers the channel through which it has flowed down to us. The contrast, then, in point of authority, is not between Holy Scripture and the Fathers, but between the Fathers and us—not between the Book interpreted and the interpreters, but between one class of interpreters and another—between ancient Catholic truth and modern private opinions; not, as is sometimes said, between the word of God and the word of man, but between the varying modes of understanding the word of God. Scripture is the depository of the will of our Heavenly Father—His will, His covenant; but since everything conveyed in the language of men will be liable to be by men differently interpreted, it would, of course, be a merciful provision of Almighty God, if He has been pleased to give us, within certain limits, rules for understanding that word. Now any one would acknowledge, in any man's testament, that if the father, when yet with his children, had explained to them the meaning of his testament (whether formally reading it to them, or conveying to them its substance in other words), such an exposition would be of great authority in ascertaining the meaning of the general tenor of that testament, or of any portion of it which might otherwise seem capable of two interpretations.

And if such children, when their father was no longer present here, were, when asked, without any wrong bias, to explain such will in one and the same way, and to declare that their father had told them that it was so to be understood, we should yield unhesitating assent to this testimony. Nor, again, would our value for that testimony be weakened if, instead of the immediate children, the children's children should be the witnesses, especially had they been separated from each other in different countries, yet all agreed in the meaning which they had learnt from their several parents was to be attached to the will of their common father. All such illustrations as this must indeed fall short of the truth, because such reference to the things of men can furnish no adequate parallel to those of God. Thus this illustration omits that Holy Scripture is not a formal document, written for the purpose of conveying systematic, precise statements; or again, that God did not leave the meaning of His word to be collected anyhow, or ever did employ it without living guardians and expounders, and the like. It suffices, however, for the purpose for which it is here used. It gives an instance how, in the case of such agreement as to the meaning of a document, no one would doubt about it (the testimony of the sons of Jonadab, the son of Rechab, was valid testimony as to that which their father commanded them); nor, in the case of a written document, would any one say that these witnesses were regarded as equal in authority to that to whose meaning they bore testimony, since the very fact of appealing to and expounding an original document implies that *it* is the ultimate source of authority: it is not, as men say, *its* independence, but ours, which is denied; *it* is the *independent* source of authority; but *we*, to be satisfied of its meaning, are not independent (as some would wish to be), but depend upon the testimony of others. These points, then, are plain:—1. The paramount authority of the document appealed to. 2. The authority of concurring testimony to its meaning, if it is to be had from those to whom its meaning was originally explained, or their descendants. Now this is just what is claimed by our Church for the Fathers, *i. e.* for the Ancient Church, in whatever way its testimony is to be collected—whether they had themselves occasion to deposit it once for all, as at the General Councils (truly so called), or whether, though not collected by themselves, it is still capable of being collected from them. They are witnesses, and, in whatever cases agreement is to be had, they are valid witnesses, as to the sense in which God willed His Scripture to be understood. Thus, we are assured at once, without further scruple, that the Nicene Creed contains the Scriptural doctrine of the Holy Trinity, not only in case any can prove it to themselves to be such (for as to some of its Articles many might find much difficulty in so doing), but because we have the witness of the whole Church that it is so. We believe that it 'may be proved by the most certain warrant of Holy Scripture' (Art. VIII.), because it *was* so proved, and the Church Universal bore witness that such was the meaning of Holy Scripture on those awful truths, and that such was the interpretation which they had received from their fathers, and so from the Apostles. It is our privilege, that questions so decided are closed—not against us, but for us—or, if we so will, for us against ourselves. We have ground to be satisfied that the results so gained are true, and may benefit by them, without the labour of further questioning. We are satisfied to 'receive them as agreeable to the doctrine of the Old and New Testaments,' even because

'the Catholic Fathers and Ancient Bishops have gathered it out of that very doctrine,' for us as well as for themselves. The Fathers, then, are not, as some mistakenly suppose, equalled, much less preferred to Holy Scripture, but only to *ourselves; i. e.* the ancient to the modern, the waters near the fountain to the troubled estuary rolled backward and forward by the varying tide of human opinion, and rendered brackish by the continued contact with the bitter waters of this world, unity to disunion, the knowledge of the near successors of the Apostles to that of these latter times.

* * * * * *

"The object, then, of recalling men's attention to the Fathers, *so far as* relates to the establishment of doctrine or practice, is, *subordinately* to Scripture, to bring out the meaning of Holy Scripture, and, with respectful deference to our Church, to lead people to see the Catholic and Primitive character and meaning of the treasures which she possesses. To those who doubt whether there be any such thing as Catholic agreement, having been accustomed to partial statements of the variations of the Fathers, it can only be said, as of old time, 'Come and see;' and we doubt not that they who have the candour of Nathanael will, under the guise of flesh, see Him whom they seek,—will, in His Church, see Him, Who promised to be with His Church 'even to the end of the world,' pervading by His Spirit men of different temperaments, intellectual powers, learning, speech, discipline, or depth or acuteness of mind, but fitting them alike, by docility and holiness, to carry on His message to the Church, and keep and transmit to us that one good thing committed unto them." *Dr. Pusey's Preface to "Library of Fathers."*

"We might extend these remarks almost indefinitely by discussing the true nature of the leading methods of interpreting Scripture—these methods which we are told are so strangely discordant—in the case of each one of the more distinguished expositors of different ages of the Church. We might show, for instance, that no amount of strong polemical bias prevented Cyril of Alexandria from expounding portions of Scripture with what, even in our own critical days, must be called felicity and success. We might make it clear that the rhetorical turn of Chrysostom's mind never prevented him from discussing verbal distinctions, analysing the meanings of prepositions, estimating the force of compound forms, and so placing before his reader as calm, clear, and persuasive a view of the passage under consideration as we may find in the best specimens of modern interpretation. We might turn to the west, . . . we might appeal to Augustine as a writer whose special interpretations can never be spoken of without respect, and whose perceptions of the inner mind of Scripture, and of the true bearing of its deeper declarations, remain to this very hour unequalled for their perspicuity and truth. . . . We might even go onward, and pass into those ages which have become very bywords for perverted interpretation of Scripture—the ages of the earlier and later schoolmen—and even in them, amid subtle and narrow logic on this side and a wild and speculative idealism on that, we should have no difficulty in showing that there was a *via media* of sound principles of interpretation which was both recognised and proceeded on. It is perfectly true that at this period not only the earlier threefold and fourfold senses of Scripture were re-asserted and re-applied, but that even sevenfold, eightfold, and, if we choose to press the

words of Erigena, infinite senses of Scripture were admitted by mediæval interpreters; but it is also perfectly true and demonstrable, from passing comments and cautions, that the simple, plain, and literal sense was always admitted to be the basis, and that other forms of interpretation were commonly regarded more in the light of deductions and applications. The rule laid down by Aquinas was clear enough, and expresses fairly the general feeling of the interpreters of his own time:—'In omnibus quæ Scriptura tradit, pro fundamento est tenenda veritas historica, et desuper spirituales expositiones fabricandæ' (*Summa Theol.* pars 1): The literal and historical came first, the rest were forms of application. It is not, however, merely from passing comments, or from asserted but really neglected principles, but from the general tenor of the better expositions of the time, that the full force of the above remarks will best be felt. Let a fair and intelligent reader consent to give a little time to some of the interpretations of difficult passages in St. Paul's Epistles, as put forward by Lombard or Aquinas, and then tell us his impressions. We will venture to state what his report would be:—that it was a matter of surprise to him, in an age which has ever been a very byword for subtleties and pedantry, to find such a large amount of reasonable and intelligent interpretation of the Word of God.

"To gather up, then, our preceding comments, may we not fairly say, *first*, that much that has been said about the extent and variety of interpretations of Scripture is exaggerated; *secondly*, that even the various methods of interpretation—which, when it serves a purpose, our opponents regard as meaning the results arrived at—may in many, perhaps in most cases, be regarded as modes of applying or expanding the primary sense, rather than of eliciting substantive and independent meanings; *thirdly*, not only that God has never left Himself without a witness, and that in every age there have been faithful representatives of faithful principles of interpretations, but, further, that there has been, from the earliest times, not only in theory but in practice, a plain, literal, and historical mode of interpreting Scripture; and *finally*, that there may be traced so great an identity in the results arrived at by successive interpreters, that we have full warrant for using the term Catholic in reference to a far larger portion of what may be considered current orthodox interpretations than the mere popular disputant is at all aware of?"—*Aids of Faith. Scripture and its Interpretation, by Dean Ellicott.*

"The Christian Church, composed of a great variety of races, abounding in minds of all possible types, in different stages of culture, approved and adhered to the old Jewish interpretation (of the Prophecies) for many centuries. True, that only two or three of the Fathers understood Hebrew, and that the Early Church was dependent upon the Greek and Syriac, and the Mediæval Church on the Vulgate versions. But, as was said, and at the present time ought to be kept in remembrance, however many of the beauties and peculiarities of the writer may be lost in a version, the grand substance, the purpose and intent of the whole—which is, after all, the real meaning of any book that has a meaning—may be grasped in any tolerable translation by any intelligent reader; and that which suggests itself to the common sense of mankind as the meaning, whether derived from version or original, is undoubtedly the true meaning: and so it is with prophecy. . . . And, therefore, at the revival of letters, and at the

Reformation, when the original language of the prophets came to be studied, the general sense, handed down from the New Testament writers by the Fathers and Mediæval divines, still commended itself to students, as acute in intellect as any who have lived in the last hundred years. Indeed it may be doubted whether Hebrew has been so nearly a mother-tongue with any recent critics as it was with the Buxtorfs, Wagenseil, Edzard, and others of old, and whether any modern commentators have been naturally more competent to grasp the general sense than the Reformers and those who followed them; and yet, from the Reformation down to the last quarter of the eighteenth century, the old interpretation prevailed. Romanists and Protestants were still of one mind as to the general outline of prophetic truth. Wonderful if ancient Jews, Fathers and Mediævalists, Protestants and Romanists, were all mistaken, and the true sense hidden until about fifty years ago!"—*Aids to Faith. Dr. M'Caul on Prophecy*, pp. 111, 112.

Lect. II. Conclusion. "For the present let the instances I have adduced (on the questions in dispute betwixt the Churches of England and Rome) prove that the works of the Fathers may certainly be turned to account on the debate between these Churches, and that much information to the purpose is to be derived from them. Yet, how incidentally do we get at it! How little would heads of chapters, or table of contents, help us to it! And who shall say that the Fathers are not to be read, because they are concerned with matters which have no relation to our disputes? Rather, I should say, they are not only to be read, but to be read most carefully, and with a spirit thoroughly on the alert for allusions in them which are thus latent, but which, nevertheless, are assuredly there—no less careful examination of them than this sufficing for mastering the most valuable of the matter of which they are made up."

Lect. VI. Conclusion. "I have drawn your attention to this feature (on the sacraments) of the early Fathers, in order that you may give them fair play. They are to be read with caution, no doubt; and there are not many books of which you may not say the same with truth. But do not take for granted, that all who accuse them of ministering to Popery are set against them for that reason; for they may be set against them for ministering to many other things far better than Popery. And whilst you use all diligence to detect any interpolations, corruptions, or omissions, by which they have been abused, and express natural indignation against such frauds, be they who they may, do not conclude simply because Daillé may tell you so, or any body else, that there is nothing left in them which can be received with confidence; but use your own sense, and be honest enough, and industrious enough, to discriminate."

Series II. Lect. IX. Conclusion. "I again entreat you to look at the great religious interests concerned in the question of patristical evidence,—in the question of the use of the Fathers; and to observe how frequently the defence of the text of Scripture, where a various reading even may touch upon a serious heresy, devolves in a considerable degree upon them; and then to ask yourselves whether the study of them can be safely abandoned."

Lect. XV. After going over in this Second Series of Lectures, the principles of patristic exposition of Scripture, and each and every doctrine of Christianity as held and confirmed by the Fathers, Professor Blunt concludes thus,—

"Who can deny that authors who enable us to clear up obscurities of this kind are of great value? or fail to see that it is their early date, and that alone, which very often qualifies them for doing this; and that no substitute or equivalent can be found for that advantage in commentators of modern days, let their sagacity and other accomplishments be what they may."—*Blunt's Lectures on the Use of the Fathers.*

"With regard to the History of the Canon the Apostolic Fathers occupy an important place,—undesignedly, it may be, but not therefore the less surely."—*Westcott's History of the Canon of the New Testament.*

References to nearly 200 Fathers and ancient writers, quoted by our English Reformers, occupy 348 columns, or 174 pages, in the Index to the Parker Society's publications; and in Bishop Jewell's Works, the edition printed at the Oxford University Press, the bare list of such works, together with those of the Reformers, occupies 64 pages.

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34, Barnabas
40, Philo Judæus
59, Abdias
65, Clemens Romanus
67, *Josephus* (*Flavius*) & No. 1609
80, Hermas

Second Century.

101, Ignatius Antiochenus
108, Polycarpus
120, Hermes Tresmegistus
128, Aquila Ponticus
140, Justinus Martyr (& No. 1610)
161, *Antoninus Augustinus*
167, Irenæus
168, Theophilus Antiochenus
172, Tatianus, & No. 1626
177, Athenagoras
——, Hermias
190, *Diogenes Laertius*
192, Clemens Alexandrinus
——, Tertullianus

Third Century.

201, Symmachus
220, Hippolytus
——, Minucius Felix
——, *Sextus Empiricus*
230, Origenes, & No. 1611
247, Dionysius Alexandrinus
248, Cyprianus
250, *Plotinus*
251, Novatianus
254, Gregorius Neocesariensis
269, Dexippus
270, Commodianus
——, *Porphyrius*
290, Methodius

Fourth Century.

A.D.
302, *Hierocles*
303, Arnobius Afer
——, Dorotheus Tyrius
——, Lactantius
315, Eusebius Pamphilus
318, Epiphanius
325, Eustathius Antiochenus
——, Jacobus Nisibenus
326, Athanasius Alexandrinus
330, Chalcidius
——. Juvencus
340. Firmicus Maternus
350, Cyrillus Hierosolymitanus
354, Hilarius Pictavensis
——, Luciferus Calaritensis
360, Julianus Imperator
——, Zeno Veronensis
366, Damasus Papa
368, Optatus Afer
——, Ulfilas Episc. Gothorum
370, Amphilochius
——, Basilius Magnus
——, Didymus Alexandrinus
——, Ephraemus Syrus
——, Gregorius Nazianzenus
——, ——— Nyssenus
——, Pacianus Barcinon.
373, Macarius Ægypt.
374, Ambrosius Mediol.
378, Hieronymus Stridon.
380, *Ammianus Marcellinus*
——, *Eunapius*
——, Eusebius Cremonensis
——, Nemesius Emesenus
——, Philastrius
384, Faustinus
386, Joannes Hierosolymitanus
387, Gaudentius
390, Rufinus Aquileiensis
393, Paulinus Nolanus

A.D.
395, Isidorus Hispalensis
396, Augustinus Hipponensis, & No. 1597
398, Chrysostomus (Joannes) & No. 1602

Fifth Century.

401, Asterius
——, Chromatius Aquil.
——, Palladius Episc. Helenopoleos, & No. 1612
——, Severus (Sulpicius) & No. 1625
405, Pelagius
——, Prudentius
407, Theodorus Mopsuesta
410, Nonnus
——, Synesius
412, Cyrillus Alexandrinus
——, Isidorus Peleusiota
416, Orosius Presb. Hispan.
418, Mercator (Marius)
422, Maximus Taurinensis
423, Theodoretus, & No. 1628
424, Cassianus (Joannes)
425, Philostorgius
——, *Zosimus*
430, Hilarius Arelatensis
——, Merobaudes
——, Theodotus Ancyranus
432, Patricius Hibernus
433, Chrysologus (Petrus)
434, Eucherius
——, Proclus Constantinopolitanus
——, Sedulius (Cœlius)
——, Vincentius Lirinensis
439, Valerianus Cemeliensis
440, Dracontius
——, Leo Magnus
——, Nilus Asceta
——, Salvianus Massiliensis
——, Sozomenus Scholasticus
444, Prosperus Aquitanus
448, Basilius Seleucus
459, Moses Choronensis
458, Nicetas Aquilensis
460, *Proclus Successor*
472, Sidonius (Apollinarius)
480, Merlinus Britannus
——, Nicephorus Constantinop.
484, Victor Vitensis
——, Vigilius Tapsensis. See also No. 534
487, Æneas Gazæus
490, Avitus
495, Gennadius Massiliensis

A.D.
496, Malchus Sophista
499, Dionysius Areopagita

Sixth Century.

507, Fulgentius Ruspensis
510, Boethius (Anitius Manlius)
511, Ennodius Ticinensis
514, Cassiodorus (Marcus Aurelius)
526, Procopius Gazæus
527, Agapetus
——, Procopius Cæsariensis
531, Montanus Toletanus
534, Patricius (Petrus)
535, Gregorius Agrigent. (& No. 1605)
540, Arethas
——, Cosmas Indicopleusta
——, Facundus Hermianensis
544, Arator
550, Corrippus
——, Silentiarius (Paulus)
554, Agathias Myrinæus
558, Menander Protector
560, Fortunatus (Venantius)
561, Anastasius Sinaita
564, Climacus (Joannes)
573, Gregorius Turonensis
590, Gregorius Magnus
594, Evagrius

Seventh Century.

601, Hesychius, Presb. Hieros.
——, Malala (Joannes)
611, Theophylactus Simocatta
627, Chronicon Paschale
635, Andreas Cretensis
640, Chronicon Alexandrinum
——, Pisidas (Georgius)
645, Maximus Confessor
646, Eugenius Toletanus
657, Ildefonsus Hispalensis
660, Marculfus
668, Theodorus Cantuariensis
670, Cædmon
671, [illegible]
679, Adamnanus (No. 1596*)
680, Aldhelmus Schireb.
——, Aponius
——, Begga Abbatissa
——, Julianus Toletanus

Eighth Century.

701, Beda (Venerabilis)
715, Germanus Constantinopolitanus
723, Bonifacius Moguntinus
730, Damascenus (Joannes)

A.D.
732, Egbertus Eboracensis
740, Fredegarius Scholasticus
757, Paulus Diaconus
768, Carolus Magnus
776, Paulinus Aquileiensis
780, Alcuinus
783, Beatus (Sanctus)
792, Syncellus (Georgius)
792, Gregorius Protosyncellus
——, Theophanes Confessor
794, Theodulphus Aurelianus

Ninth Century.

801, Benedictus Ananiæ Abbas
806, Nicephorus Constantinopolitanus
813, Agobardus
——, Theodorus Studita
814, Eginhardus
818, Sedulius Scotus
820, Gildas
830, Lupus (Servatus)
832, Agnellus
838, Rampertus Brixianus
840, Bertramus sive Ratramus
——, Claudius Taurinensis
——, Gotteschalcus
——, Josephus Ben Gorion
841, Amulo Lugdunensis
——, Haymo Halberstatensis
842, Leidradus Lugdunensis
——, Methodius, see No. 340
——, Strabo Fuldensis
844, Radbertus (Paschasius)
845, Hincmarus Remensis
847, Eulogius Cordubensis
——, Rabanus Maurus
858, Photius
——, Nennius
——, Nicolaus I.
——, Erigena (Joannes Scotus)
859, Ado Viennensis
870, Anastasius Bibliothecarius
876, Usuardus
880, Remigius Antissiodorensis
890, Asserius Menevensis
892, Regino Prumiensis
895, Nicephorus Constantinopolitanus

Tenth Century.

901, Symeon Metaphr., see No. 330
904, Joannes Comeniata
911, Constantinus Porphyrogenitus
926, Odo Cluniacensis
928, Ratherus Veronensis
930, Saadias Phijumensis

A.D.
933, Eutychius Alexandrinus
945, Atto Vercellensis
946, Luitprandus
959, Georgius Monachus
975, Leo Diaconus
990, Aelfricus
——, Œcumenius
999, Gerbertus, sive Sylvester II.

Eleventh Century.

1007, Fulbertus Carnotensis
1013, Leo Grammaticus
1020, Dorotheus Archimandrita
1030, Hugo Lingonensis
1035, Berengarius Turonensis
1040, Hermannus Contractus
——, Theophanes Cerameus
1045, Cosmas Pragensis
1048, Adelmanus
——, Hugo Cluniacensis
1050, Psellus (Michael), see No. 330
1057, Damianus (Petrus)
——, Georgius Cedrenus
1070, Durandus Troarnensis
——, Lanfrancus Cantuar.
1072, Attaliota (Michael)
1077, Nicetas Heracl.
——, Theophylactus Bulgariæ Arch.
1080, Adamus Bremensis
1081, Scylitzas (Joannes)
1084, Gilbertus, sive Gislebertus
1086, Bruno Carthusianus
1087, Bruno Astensis
1092, Ivo Carnotensis
1093, Anselmus Cantuariensis
1094, Herbertus de Losinga, see No. 1606
1095, Hermingius
1096, Marbodius
1097, Baldericus Tornacensis
——, Hildebertus Turonensis
1099, Godefridus Admontensis

Twelfth Century.

1101, Guibertus Abbas
——, Radulphus Ardens
——, Sigebertus Gemblacensis
1105, Aelnothus Cantuariensis
1106, Oddo Astensis
1109, Franco Affligeniensis
1111, Rupertus Tuitensis
1115, Bernardus Clarævallensis
1116, Euthymius Zigabenus
1118, Florentius Wigorniensis
——, Nicephorus Bryennius

A.D.
1118, Zonaras (Joannes)
1120, Abælardus (Petrus) & No. 1596
——, Gerhohus Reicherspergensis
——, Glycas (Michael)
——, Guigo Carthusianus
——, Hugo de S. Victore
——, Niceta Byzantius
——, Osbertus de Clara, No. 1606
1121, Eadmerus Cantuariensis
1123, Petrus Mauritius
1127, Hermannus Abbas
——, Norbertus Præmonstratensis
1130, Honorius Augustod., see also No. 534
——, Jocelinus Furnensis
——, Malmsburiensis (Willelmus)
1131, Gratianus
1137, Petrus Cassinensis
1140, Guerricus Abbas
——, Hugo Rothomagensis
——, Philippus Harvengius
1141, Arnulfus Lexoviensis
——, Lombardus (Petrus)
1144, Amedeus Lausannensis
——, Pullus (Robertus)
1148, Comnena (Anna)
——, Gaufredus Antissiodor.
1149, Foliot (Gilbertus)
1150, Aelredus Rhievallensis
——, Manasses (Constantinus)
——, Richardus a S. Victore
——, Robertus Monachus
1151, Galfredus Monumetensis
1154, Eckbertus Bunnensis
1157, Zacharias Chrysopolitanus
1159, Alexander III.
——, Stephanus Tornacensis
1160, Adamus Præmonstratensis
——, Joannes Cinnamus
——, Ludovicus VII.
——, Petrus Blesensis
1162, Arnoldus Carnotensis
——, Henricus II.
——, Thomas a Beckett
1165, Reginaldus Dunelmensis
1170, Comestor (Petrus)
——, Eustathius
——, Gillebertus de Hoylandia
——, Hildegardis (Sancta)
1172, Joannes Sarisburiensis
1173, *Benjamin de Tudela*
——, Jocelinus de Brakelondia
1175, Nierses Clajensis
1177, Alanus Tewkesburiensis
1180, Balsamon (Theodorus)

A.D.
1180, Gillebertus
——, Samuel Aviensis
——, Volcuinus Abbas
1182, Petrus Cellensis
1190, Ricardus Divisiensis
1194, Lydius (Joannes)
1195, Guillielmus Neubrigensis
1198, Innocentius III.

Thirteenth Century.

1201, Joachimus Abbas
——, Petrus Pictavensis, see No. 1249
1204, Joel Chronographus
——, Nicetas Acominatus
——, Villehardouin
1208, Franciscus Assisias
——, Ximenius (Rodericus)
1210, Robertus de Monte
1212, Petrus Monachus
1213, Odericus Senensis
1214, Gaufridus de Coldingham
1215, Alanus de Insulis
1220, Cyrillus Constantinop.
——, Antonius Paduanus
1227, Gregorius IX.
1228, Guilielmus Alvernus
——, Guilielmus Parisiensis
——, Raymundus de Pennafort.
1230, Hales (Alexander de)
——, Moneta Cremonensis
——, Petrus de Vineis
——, Snorro-Sturleson
——, Wendover (Rogerus de)
1235, Grostete (Robertus)
1236, Otho (Cardinalis)
1240, Hugo Floriacensis
——, Matthæus Paris
1245, Hugo de S. Charo
1250, Scot (Michael)
——, Martinus Legionensis
1251, Gertrudissa Virgo
1253, Guillielmus de S. Amore
1254, Humbertus de Romanis
1255, Bonaventura (Joannes), & No. 1600
——, Nicephorus Blemmidas
——, Thomas Aquinas, & No. 1629–37
1260, Albertus Magnus
1261, Georgius Acropolitas
1262, Hostiensis (Cardinalis)
——, Segusio (Henricus de)
1268, Othobo
1272, Domerham (Adam de)
1274, Sprottus (Thomas)

A.D.
1274, Veccus (Joannes)
1276, Constantinus Meliteniota
——, Georgius Metochita
——, Innocentius v.
1278, Bacon (Rogerus)
——, Martinus (Raymundus)
1280, Pachymeres (Georgius)
——, Henricus Gandavensis
1284, *Bar Hebræus*
1286, Durandus (Guillielmus)
1287, Peckham (Joannes)
1290, Joannes de Athon
——, Mediavilla (Richard de)
——, Voragine (Joannes de)
——, Suso (Henricus)
1292, Cotton (Bart. de)

Fourteenth Century.

1300, Paschasius (Petrus)
1301, Duns Scotus (Joannes)
——, Jacoponi da Todi
——, Lullus (Raymundus)
——, Raynerus de Pisis
1310, Trivetus (Nicolas)
1311, Theodulus Monachus
1313, Ephraemius
1315, Porcheto Salvaticis (Vict. a)
1320, Lyra (Nicholas de) & No. 481
1323, Guido Tolosanus (Bernardus)
1324, Marsilius Patavinus
1329, Bachon (Joannes)
1330, Durandus a S. Porciano
——, Hemingford (Gualterus de)
——, Ludolphus Saxo
——, Ockham (Gulielmus)
1333, Graystanes (Robertus de)
——, Nicephorus Callistus
1335, Cassia (Simeon de)
1340, Bartolus a Saxoferrato
——, Hampole (Richardus)
——, Holkot (Robertus)
——, Juliana (Mother)
——, Nilus Thessalonicensis
——, Pelagius (Alvarus)
1342, Joannes Cantacuzenus
——, Murimuthensis (Adamus)
1343, Bartholomæus de Urbino
1345, Bradwardinus (Thomas)
——, Gregoras (Nicephorus)
1349, Rupescissa (Joannes de)
1350, Joannes de Beka
——, Petrarca (Franciscus)
——, Tauler (Joannes) & No. 1627
——, Radulphus Armacensis (No. 1622)
1356, Eymericus (Nicolaus)

A.D.
1357, Richardus Armachanus
1360, Berchorius (Petrus)
——, Rusbrochius (Joannes)
——, Wiclef (Joannes)
1363, Brigitta (Sancta)
1363, Oremus (Nicholas)
1367, Catharina Senensis, & No. 1601*
1374, Cantacuzenus (Matth.)
1377, Matthæus Westmonasteriensis
1380, Baldus Ubaldus
1381, Ayguanus, sive Angrianus (Mich.) & No. 1598
1385, Burgo (Joannes de)
1390, Wodford (Guil.)
1394, Federico Veneto
1396, Alliaco (Petrus de)

Fifteenth Century.

1400, Gorranus (Nicolas)
——, Major (Joannes)
——, Hieronymus Pragensis
——, Maximus Monachus
1401, Huss (Joannes)
1404, Gerson (Joannes)
——, Vergerius Senior, No. 1638
1407, Castro (Paulus de)
1408, Niem (Theodoricus de)
1409, Thomas Waldensis
1410, Boston Buriensis
1414, Brampton (Thomas)
——, Ferrerius (Vincentius)
1415, Parvus (Joannes)
——, Paulus Burgensis
1416, Nicolaus de Clemangiis
1418, Gobelinus Persona
——, Hassia (Henricus de)
——, Rampegolis (Antonius de)
1420, Lacy (Edmund)
1422, Henricus v.
——, Joannes Cananus
——, Lyndewood (Gul.)
1424, Phrantzes (Georgius)
1426, Bernardinus Senensis
——, *Pletho* (*Georgius*, *Gemestus sive*)
1428, Panormitanus (Nic. de Tudeschis Abbas)
1430, Gambellionibus (Angelus de Aratio à)
——, Joannes Anagnostes
——, Sabunde (Raymundus de)
1431, Justinianus (Laurentius)
——, Nider (Joannes)
1434, Tostatus (Alphonsus)
1436, Bessarion (Cardinalis)
——, Pulgar (Ferd. de)

A.D.
1438, Catharine de Bologna
——, Sylvester Sguropulus
1439, Turrecremata (Johannes)
1440, Albertus a Sarthiano
——, Georgius Trapezuntius
1442, Platea (Franciscus de)
1444, Antonius Florentinus
1448, Cusa (Nicholas de)
——, Vegius (Maphæus)
——, Promissiones, No. 1621
1450, Alliotus (Hieronymus)
——, *Arabsiada* (Ahmed)
——, Capgrave (Joannes)
——, Dionysius Carthusianus
——, Guido Gratianopolitanus
——, Joannes Plusiadenus
——, Peacock, sive Pavo (Reginaldus)
——, Thomas a Kempis
1453, Ducas (Michael)
1456, Joannes Argyropulus
1457, Jacobus de Paradiso
1458, Pius II., & No. 1615
1460, Georgius Codinus
——, Heymsbergensis (Gregorius)
——, Rydd de Reen (Hermannus)
1463, Campanus (Joannes Antonius)
1466, *Julal Addín*
1468, Harphius (Henricus)
——, Laonicus Chalcocondylas

A.D.
1474, Platina (Bartholomæus de)
1475, Niger (Petrus)
1476, Maroldus (Marcus)
1478, Penketh (Thomas)
——, Politianus (Angelus)
1480, Angelus de Clavassio
——, Bernardinus de Busti
——, Biel (Gabriel)
——, Caraccioli (Robertus de Litio)
——, Catharine de Genes
——, Ficinus (Marsilius)
——, Joannes Carthusianus
——, Padilla llamado el Cartuxano (Juan de)
——, Michael de Mediolano
——, Savonarola (Hieronymus)
——, Vespasian da Bisticci
1483, Trithemius (Joannes)
1484, Bomhower (Christianus)
——, Innocentius VIII.
——, Picus Mirandula (Joannes)
——, Picus Mirandula (Joannes Franciscus)
——, Sabellicus (Antonius)
1490, (?) Oliverius Michaelis Senensis
1492, Alexander VI.
1496, Vivaldus de Monte Regalis
1498, Martyr Anglerius (Petrus)
——, Vicecomes (Hieronymus)

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——— Regularum Monasticarum, 872
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——— Scriptorum ac Monumentorum Collectio, 868
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——— Vet. Galliæ et Belgii Scriptorum, 1154, 1468
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——— sive Collectio Vet. Scriptorum, 636
——— Solesmense, 1210
——— SS. Patrum ut et Hæreticorum, 774, 1604
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Thomas Penketh, or Pencoid, is mentioned by Tanner (Bibl. Brit.), but not by Cave. *Fabricius* (Bibl. mediæ et infimæ Lat.) describes him as "Anglus Monachus Augustinianus in cœnobio Warringtonensi sectator Jo. Scoti, Oxonii et Patavii per aliquod tempus theologiam docuit." He is not noticed by Anth. Wood.

"Thomas Penketh, de Warington. De illo scribunt Coranus et Bergomensis illius coetanei, quod Opera Scoti tam exacte colluerit ut exemplaribus destructis ac deperditis, eadem possit restituere cum memoria sola duce." *Crusenii Monast. August.*

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PETRUS CELLENSIS, Scripta.—MARRIER, *Bibliotheca Cluniacensis.*

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C. J. Stewart,

'Impressit ex archetypo Ant. Miscominus. Familiares quidam Politiani recognovere. Politianus ipse nec Horthographian se ait, nec omnino alienam præstare culpam. Florentiæ, anno salutis MCCCCLXXXIX. Decimo tertio Kalendas Octobris.' This book, like all those I have seen of the same printer, is most elegantly and correctly executed, and is a proof of the speedy proficiency made in typography at Florence."

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